491 by cutting it down, causing it to fall across both edges of the brook. If necessary, a rope of lianas is spanned across next to the bridge to help the traveler maintain his balance when walking over it. I have seen several such tree bridges in Uha where there are more trees than in Urundi. There are no suspension bridges.

In the whole interlacustrine region I have not seen any real bridges built by the natives themselves. Yet ~~van der~~ Burgt describes such a bridge: a few fork-shaped poles are rammed next to each other in the stream bed, and a few long pieces of timber are placed in the forks approximately parallel to each other, thus spanning the entire stream. A great number of crossbeams, approximately two meters long, are fastened to these, and finally bundles of reed or papyrus stalks are tied on top of them so that one may comfortably walk across.

Wherever missionary stations or colonial troops have built roads, there are solid wooden bridges on the European model, and wherever the route traverses swamps, there are earthen dams and corduroy roads. However, the lack of trees in this country will always be an obstacle to the construction of bridges.

The natives always make the cattle swim through the water or wade through the swamps even when bridges exist. Any crocodiles which may be in the vicinity are frightened away by shouting.

482 Since neither the Barundi nor the Banjaruanda have animals to ride or burden-carrying animals, all burdens and also people who are unable or unwilling to walk have to be carried by men. Burdens are packed in small or large bundles, generally wrapped in dry banana leaves, or in large baskets made of plaited bast. They are carried freely on the head or sometimes, for a change, on the shoulder but never in a sling or net on the back as, for example, in Kisiba or in Usámbiro.

493 However, sick people or important persons who do not wish to walk travel on a stretcher (isjugi) which is carried by two men on their shoulders. The king also uses such a stretcher for

493 relatively long distances. These are not the comfortable, beautifully plaited carrying baskets which are in use in Ruanda for Musinga and the Batussi rulers, but in most cases they are merely two strong poles connected by crossbars which are covered with a layer of straw or a sheep skin. The traveler either lies on it or sits on it with his legs crossed under him. Old King Kisabo, who was almost blind, often traveled in this manner for several days (Plate 13a). Nevertheless, even in Urundi large, plaited wickerwork stretchers occur.

501 I have already briefly mentioned the boats (ubwato) in the chapter on fishing (p. 37). They are almost without exception dugouts. Only rarely and only in the easternmost region can one observe small bark canoes [73] which apparently are used solely for crossing the intermittent streams that appear during the rainy season in summer. During the dry season one can see them cracked open lying beside the dry stream beds. They are only used during one rainy season, and new ones have to be built each summer. They consist merely of three pieces of tree bark patched together with tree bast. One piece forms the bottom, the other two the sides. They hold no more than two persons.

Dugouts, however, are strong and durable, although technically they are extremely defective. We shall discuss the manner of their construction later, in the section on "Handicrafts" (p. 82); at this point we shall only describe how they are used and manipulated. On the rivers of central Urundi dugouts are rare, and due to the lack of large trees, they are small and poorly constructed (Plate 5b). Often they are quite crooked, so it is difficult to keep them balanced. In forest regions, as in north Urundi, on Lake Tanganyika, and on the Ruzizi River, they are of better quality, larger, and more numerous. On Lake Tanganyika, canoes 15 meters long and 1, 50 meters wide are no rarity. The best are from the west [313] shore, from Uwembe, where the tall forest furnishes a supply [439] of good timber. They are sold to the Barundi for goats or pearls and are valued at about six to ten rupees.

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Urundi King Mwesi Kisabo, died 1908
(Photo. by "White Fathers" Urundi)

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Urundi King Mwesi Kisabo, Carried on a Traveling Litter
(Photo. by "White Fathers," Urundi)

2: Meyer--247 K-5 (1911) 1916 FO42 Rundi FO42

Plate 13

443 In Mulera there is a market place a few hours from Ruasa. Luhanga, the representative of Nshohozamigo, tried to move the market to the neighborhood of the Ruasa Mission. He thought that he could thereby make the missionaries [165] obligated to him and, on the other hand, increase his profits. It was to be assumed that the highway over the Mission Bridge which everyone takes to Ruweruka and Bugoye would attract even more customers than the old site. However, the expectation was not fulfilled. At first people came out of curiosity, but they soon went back to the old site. This example proves that we are dealing here with old, firmly established traditions.

In the west markets occur three to four hours apart, as Dr. Kandt (1) has already pointed out.

1. Kandt, R., Caput Nili (Berlin, 1904), p. 294.

[443]

Fig. 52. Litter from Mulera. (1/12 actual size. III 13685. 128 centimeters long.)

In Nyundo the market attracted several hundred people daily between eight and ten in the morning. There were also several middlemen taking part, who collected commissions. To avoid the market tax people also carried on transactions along the roadsides near the market. We observed such small auxiliary markets at the crossroads.

487 Communication. The Munyaruanda travels on foot. When several people travel together they move in single file on the well-trodden paths which have been used for centuries. The paths avoid straight lines. They carefully circumvent every obstacle, every stone, every fallen tree trunk. Despite these minor deviations, the course of the path is definitely fixed and determined by the ferries. Nothing could be more incorrect than the assertion heard not infrequently that on a trip any path can be used as long as

487 the general direction is maintained. One must often make considerable detours in order to keep to the more frequented, convenient main arteries. This struck me particularly when, in Njakagungu on the way from Lake Mohasi to Nsasa, I crossed the road that led from Ruanda to Karagwe. The paths hug the ridges of the hills, since travel in the valleys is very difficult because of the many swamps. The constant ascent and descent from one ridge to another makes travel very troublesome.

493 The important people of the country are carried in basket litters (ngobi) on their journeys. The litter is like a woven trough. It is made [166] of bamboo sticks (migano) which run lengthwise and are fastened to each other with strips of rattan. The trough has at least three handles on each side through which are inserted two strong bamboo sticks. The bearers carry these sticks on their heads on round cushions. They move at a gentle trot. The occupant of the litter is in a half-reclining position.

484 The chiefs travel with all the comfort of home; they are, for example, accompanied by two cows (nzishwa) which are milked en route.

[492] Only Europeans ride animals.

491 Until recently bridges were entirely unknown in Ruanda. Now one has been built on land belonging to the Ruasa Mission over the rapids of the Mukungwa which were difficult to cross. Another connects the Issawi Mission with the neighboring hills. It stretches across a swamp.

501 Since ancient times river crossings have been provided with dugouts to ferry travelers. At the Akanjaru ferry near Kihinga, I had an opportunity to see a raft made of reeds and papyrus tied together. The raft was pulled from one shore to the other by means of a rope made out of plaited papyrus. The raft was three meters square and was strong enough to carry seven porters with their loads.

491 The Akanjaru which is one kilometer wide did not have an open surface of water as much as 20 meters wide on which a raft could move. It was a thick papyrus swamp through which we would have had to wade up to our hips at that time if a comfortable crossing had not been built with reeds and papyrus stalks laid next 312 to each other. Small dams are often constructed in the swamps to make a watering place for the cows. If the swamp has a considerable

ceremonial trees. These were fenced in with straw and encircled with clay. The inner circle was neatly covered with grass. In front of the kambele is a podium ten meters wide, four meters deep, and one-half meter high. On it, to the right of the entrance, were cattle horns and a plant on which libations were made.

When he receives Europeans, Musinga is acutely aware of his lofty position. The king sits on a stool that is somewhat larger than those one sees in the natives' huts. Count Von Götzen (1) says that Kigeri sat on a chair embroidered with pink

1. Götzen, Count G.A.Von, Durch Afrika von Ost nach West [Through Africa from East to West] (Berlin, 1899), p. 178.

and white beads. Musinga's chair was devoid of this decoration. The king does not offer his guests a chair, and if one did not carry along his own chair, he would have to squat on the floor, like the king's lords. In this connection we must point out that in Ruanda the right to use a stool in public is linked with the idea of privileged position. This explains the polite phrase, "urakagira intebe (may you have a stool)."

The king is said to pass his evenings drinking beer. On these occasions legends are told about his illustrious ancestors.

The musicians are obliged to keep watch throughout the night. Taps, which are actually a very heavy drum beat, were never heard before two o'clock, [261] sometimes even later. The king is said to stay awake until this late hour. That is why ndamutsu, the heavy drumbeat that greets the king in the morning, never occurs until between eleven and twelve. Early in the morning, between four and five, the drums are also sounded, but only to show the king that the watch is on duty and that he can sleep peacefully. In the hut where he sleeps the king is said to keep an elephant tusk which always lies near his bed.

It is said that on his journeys a troop of Batwa carry the king in a small hut. This hut, kitabashwa, is supposedly kept in a

courtyard at the king's compound, guarded by Batwa. A consecrated elephant tusk is also supposed to be kept there.

During the visit in Nyanza by His Highness the Duke, Musinga climbed into a ngobi at the request of Captain W. Von Grawert. This is the conveyance in which the chiefs are carried on journeys. The king was reluctant to do this, perhaps because he was afraid or because this form of conveyance did not seem to him appropriate to his rank.

While the king is on a journey, his Batwa bearers may get food wherever they wish, for everything is the king's property. That is why Lwabugiri, who was always traveling about, became such a burden to the country. Only the Batwa speak longingly of those days. They accompanied his expeditions, and I often heard them say: "In those days there was a lot of meat. Now Batwa have no standing."

Dr. Hans Meyer says: (1) "...since a sacred tradition forbids

1. Travel reports of Prof. Hans Meyer on German East Africa, Mitteilungen aus den Deutschen Schutzgebieten 1911, p. 347.

him (Musinga) to travel beyond the borders of his central province, he is very limited in his outlook." This statement must be based on a misunderstanding, since the rulers of Ruanda formerly traveled a great deal, and this is spoken of in detail in the legends. In all probability a native told Professor Meyer how much he disliked the troublesome journeys of the king, hoping, perhaps, that by misleading an influential European he might make the king's journeys impossible in the future.

Social Organization. We can distinguish four classes among the population of Ruanda. The privileged class consists of the royal officials. It includes the feudal lords of the king (bagaragu) and their subchiefs with their retinues, as well as the rest of the dignitaries at court. Most of the court officials are also feudal lords; some, however, like the head of the royal smiths, are said to hold no lands.

Among the elect, the highest rank is, of course, held by the family of the king, the Banieginia, and that of the queen mother, the Bega.